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Reading Room Divinity School

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, SEPTEMBER 23, 1897. NEW SERIES, VOL. 6.

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HONORS.

* * * *

Knowledge ordained to live! although the fate
Of much that went before it was — to die
And be called ignorance by such as wait
Till the next drift comes by.

* * * *

But if He keeps not secret — if thine eyes
He openeth to His wondrous work of late —
Think how in soberness thy wisdom lies,
And have the grace to wait.

Wait, nor against the half-learned lesson fret,
Nor chide at old belief as if it erred,
Because thou canst not reconcile as yet
The worker and the word.

JEAN INGELOW

Alfred C. Clark, Publisher, 185-187 Dearborn St.
Chicago.

FOURTH ANNUAL MEETING

OF THE

LIBERAL CONGRESS OF RELIGION

Nashville, Tenn., Oct. 19-27, 1897

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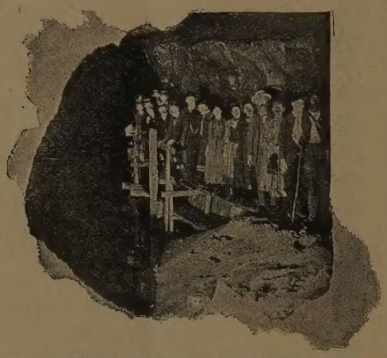

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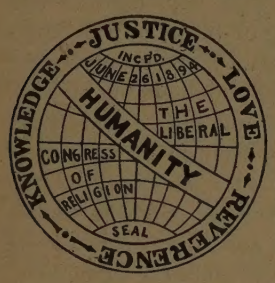
THE NEW UNITY

VOLUME V. THURSDAY, SEPTEMBER 23, 1897. NUMBER 30



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Let no desire of ease,
No lack of courage, faith, or love delay
Mine own steps on that high thought-paven way
In which my soul her clear commission sees.
SIR WILLIAM ROWAN HAMILTON.

The Entomological Society of London, is trying to awaken a public sentiment that will protect the beautiful butterflies and moths. Rare and harmless insects they would protect from the ravages of the sporting instinct.

Do not forget Nashville. Are you going? Let the secretary know early. The program has been prepared in confidence that a worthy meeting would be well attended and nobly supported. If you can do nothing else for the cause you can send your subscriptions. Readers of THE NEW UNITY by virtue of their interest have responsibility here. Let the secretary hear from you.

The *Pacific Unitarian* is wise for the latitude of Chicago as well as for the Pacific Coast, when it speaks thus: "Here is a hint for the Pacific Coast. The University of Chicago has returned to the use of plain "Mr." It is not considered good form there to use "Professor" or "Doctor," even where men are professors and doctors. On this coast we call our bootblacks "Professors" and our seminary students "Doctors." The custom needs doctoring.

Our neighbor, the *Universalist*, has found a pious woman in Chicago, a member of the Christian Temperance Union, who refuses to ask the Lord to save the Woman's Temple from being sold under a mortgage, on the ground that if the women had not erected a big building without the wherewith to pay for it, they would not now be obliged to trouble the Lord about it. Our neighbor justly concludes that "while this may not be a very orthodox position, it is one that many of the world's people will accept with fortitude."

Maurice Thompson, in the *Independent*, insists that culture depends upon pronouncing exquisite with emphasis on the first syllable. We are ex*qui*sitely glad that we know persons who sometimes do not emphasize words with Mr. Thompson, or with Noah Webster, but whose moral and intellectual natures are grand enough to inspire the world to betterment. The modern critic is generally a very narrow creature, and has less to excuse his existence than those of the last generation. They fought over style and substance; he sniffs about parlor pronunciation. However, let us say *ex*quisite.

The position taken by Rev. B. Fay Mills, in his relation to the churches, is thoroughly noble and honorable. It is just that which should be taken by those who, having outgrown the old faiths, at last outgrow also the possibility of standing toward them in a negative position. That which assumes to be orthodoxy claims to occupy the field, to the suppression of men who are honestly anxious to save men from wrong, and win them to the right. Jesus' ordination of preachers was simply "go teach what things ye have seen and heard." The problem now remains will there be an effort to undermine and break down the power for good possessed by Mr. Mills? If so let God require it at the hands of those who desire to do it.

We are glad to know that Benjamin Fay Mills is about to try an interesting experiment in Music Hall in Boston. He is to apply his evangelistic methods to his modified creed. He has quickened thousands of souls to a better life along the lines of the old thought of a miraculous Saviour, the mediatorial blood of a Christly sacrifice. Now with the same fervor, the old love of souls, the enkindled conviction, he will present the thought of religion as a natural resident in the human heart; God a loving father, needing no atonement blood; Jesus a helping, inspiring brother, alluring by his life, not purchasing by his death. In the past Mr. Mills has worked in the interest of orthodoxy, now he works in the interest of humanity. Before, his

church had limits, now, it is the church universal. Will he succeed? If not he, then another. These later thoughts are potential and some day will stir multitudes into a fervor and an enthusiasm more lasting and more joyful than the old thoughts ever could.

The New Church people (Swedenborgian), with some reason, claim to be the originators of the World's Congress of Religions, inasmuch as C. C. Bonney, the initiating head of that parliament, is a member of this fellowship. Now King Oscar of Sweden, also a member of this faith, is taking steps toward having a Universal Congress of Religions in that city in connection with the celebration of the twenty-fifth anniversary of his kingship. It is interesting to discover the growing tendency to use these great civic occasions as a means of furthering the cause of brotherhood. The laymen are teaching the clergy not only the better method but the larger spirit. It is hard to be a sectarian when the people rejoice. Narrowness is of the night; breadth belongs to sunlight.

It is pitiable to think of the distracted fellow-citizens of the Southern States, torn by the horrible fear of the subtle pestilence of the yellow fever. There is no condition of the human mind so deplorable as the condition of panic. However dreadful the realities may be, they are trivial compared with the horrors bred in the chambers of the imagination. The evils that never arrive are those we suffer most from. It is pleasant to think that benignant winter is so near at hand. But to the anxious people of the South-land, the frost angel, will move with laggard feet. Meanwhile let the human mind assert itself and reason hold her sway upon the throne. When she is in command even the pestilence loses its terror and the power of the plague is reduced to the minimum. The ills that are dreaded are always greater than the ills that are encountered.

Moncure D. Conway, in the August 14th issue of the *Truth Seeker*, gives his reason for believing that the original portrait of Thomas Paine, painted by Romney, the only one painted from life, has been found in New York. The picture is now in London, in the National Portrait Gallery, and is for sale. The same issue tells of how, in 1876, the committee on centennial celebration in San Francisco refused to hang a portrait of Thomas Paine in their exhibition for fear it would be shot at, whereupon James Lick, of eccentric wealth, bought the picture and hung it over the street so that the whole procession had to pass under it and see the picture, and nobody shot at it. Let us hope the time has gone by when the people are led to fear the shadows of a thinker, to dread the shade of a man who in the sincerity of his heart dared to differ from his contemporaries. Be his conclusions right or wrong, the spirit is justified to the sincere by its sincerity.

It is said that at a recent reception given at Singapore to Bishop Thoburn of the Methodist Episcopal Church, eighteen different tongues were congregated, yet all spoke English with more or less fluency. Whatever the gift of birth may be, English is fast becoming the foster-mother tongue, the tongue of culture, the tongue of fellowship, of wide comradeship to unnumbered millions of non-Saxon men and women. To learn English in the fullest sense is to become cosmopolitan in spirit, international in sympathy. The English language makes for universal religion, and a good dictionary of the English language is the best antidote to bigotry, and the best book in fraternal religion. It is always an adjunct of the Liberal Congress and ally of the cause THE NEW UNITY stands for.

Whether the trip-up that seems to give prosperity to the American people really is, and will in the long run be prosperity, remains to be seen. It is true that our human neighbors are badly off for crops, and we shall find the market enormously improved for our abounding harvests. But this means poverty and misery abroad. It means that they must buy to keep from starvation but that they will have little to buy with. It is our advantage in the long run that markets have good purchasing power. It never does to work on any other line than that on which we pray; and no man would pray that his neighbors harvests be blighted and rotted. The world thrives together, or together it suffers. For a short time there will be a boom for us; but after that the markets that must take our wheat from us will be less able to take other things. The reports from Ireland and other countries are heart-rendering. The potato crop, grain crops, and hay are deluged off the earth. Millions of peasantry have a hard time ahead.

Dr. Kellogg, in the *Voice* for September 9th, begins a course of Talks on Health. We may not agree with the *Voice* on all it says about prohibition, but it is giving us more first-rate sociological data than any other newspaper. Dr. Kellogg insists that in hot weather meat should be used sparingly; and he holds that fruit is a hot-weather diet par excellence. He also advises entire abstinence from the use of cheese. The Doctor says: "A moment's consideration will show the special adaptability of fruit to a hot-weather dietary. One of the greatest needs of the system in hot weather, when the skin is pouring out a constant stream of fluid, is for a supply of water to make good the loss. Fresh fruit contains from 80 to 95 per cent of water, according to the variety, and water of the purest sort, that which has been first purified by evaporation, and condensation

as rain, and a second time through the roots and tissues of growing plants. In addition to water, fruits contain a considerable amount of saccharine matter, which very closely resembles the sugar produced in the body by the processes of digestion. The small amount of proteids contained in fruit insures against excessive clogging of the system with poisonous substances. The various delicious acids furnished by fruits are also useful as aids to digestion. A diet of fruits, supplemented by a suitable proportion of nuts and grains, provides the very choicest elements of nutrition which can possibly be obtained, and in the purest possible form." The Doctor adds that fruit, at least with weak persons, must not be taken in combination with vegetables, cheese, pastry, ice cream, and fried meats. This is better than poor theology to rectify a bad diet.

Rev. Dr. E. C. Sweetser, of Philadelphia, in a three-column article in a recent number of the *Universalist*, labors to show why Universalists should not be associated with the Unitarian body in joint conventions, by sending fraternal delegates, etc. The immediate cause of the good Doctor's anxiety seems to be a resolution, passed by the Young People's Union of the Universalist Church, at their recent meeting in Detroit, commending such a tendency to union. The chief burden of the argument lies in the alleged fact that the Unitarians are not Christian in the Universalist sense of that word; that they do not abide by the plain teaching of the New Testament scripture concerning the Christship of Jesus. Perhaps most Unitarians would plead guilty to the "soft impeachment," and might retort by saying that such loyalty to personality, biblical text, and miraculous Saviourship is of itself disloyalty to the spirit of the Nazarene fisherman, whose chief business seemed to be "going about doing good," urging people to think for themselves, to deal justly by their neighbor, and to climb the beatific heights by high thinking, noble doing, and serene trust. The Universalists may keep aloof from the Unitarians. The Unitarians may rejoice in their isolation and stand aside and refuse to join in the holy synthesis of morals and practical co-operation for righteousness, but the young men and women of America will keep right on in their studies which will teach them to hold names and doctrines cheaply, compared with the estimate they place upon living and doing. These young people are being tutored by the very Universalism and Unitarianism that would circumscribe their enthusiasm to a universality that is more universal and a unitarianism that recognizes the unity that is still more fundamental. There is something sublime in the way the spirit escapes its own terminology as the rising river in spring escapes from the icy bonds of its own creation. The flowing river wears away the ice. The warm temperature fills the channel and the crust is borne down with the rising stream.

The Affirmations of Faith.

Much has been said and printed in Chicago of late concerning the decadence of a so-called "liberal religion." Many ministers have been "interviewed" and they have rung the changes upon the happy phrase given them in a passing sensation, "negations do not produce enthusiasm, generate life or lead to sacrifice." This sentence is eternally true. Mephistopheles is he who "perpetually denies," and he blights and never fertilizes the hearts and wills of men. But the assumption that the affirmations of religion are monopolized by some one class of churches called "orthodox," and ignored or missed by another class called "liberal," is the mountainous fallacy that lies at the root of the current comment and cheap talk above alluded to. The affirmations of religion are not now and never have been identical with the affirmations of the creed or the assumptions of dogma. In this week's issue we print Dr. Thomas' strong sermon of last Sunday. Several other ministers were moved to speak upon the same subject. Some of their words we give below as reported in last Monday's morning papers. Mrs. Celia P. Woolley, of the Independent Liberal Church, preached on "Natural Religion," saying:

> The old division of natural and revealed religion is being slowly done away with as the domain of the former enlarges. Natural religion does not destroy the various systems of belief which the mind of man has built up. It tries only to explain them upon the natural law of progress. The modern age is marked by its love of fact. Religion as well as science must learn to reverence truth wherever found, and to utilize it for the highest needs of the race. The religious world is divided upon unimportant questions of belief, but growing into closer union through a common love of God and of man. Natural religion unites where sectarianism divides.

Rev. R. A. White, of the Stewart Avenue Universalist Church, said:

> It is not true, as some of the brethren intimate, that liberalism is a series of negations. The fatherhood of God and the brotherhood of man are not negations. I know of no liberalism which is not based upon this philosophy of things. Liberalism is negative only to those who hold the outworn doctrines it is bound to deny. But liberalism has a positive faith and a positive mission. There are other positives in religion than hell, fire, and endless damnation. It is the very opposite of the truth to assume that liberalism, as a philosophy or as a set of religious principles, is dying out in Chicago. Blot every liberal movement in Chicago out of existence and liberalism remains a solid fact in the religious life of the city. Where is it? In the pews and pulpits of the orthodox churches. Orthodoxy thrives on a diluted diet of the same liberalism it so much abhors. The majority of the orthodox churches are permeated with radical ideas. There are not a few in the orthodox pulpits who run up the flag of the old theology and preach a literal hell, a partialist God, and eternal death to every man who repents not before death. But their tribe is fast decreasing.
>
> The so-called "New Orthodoxy" represented by Lyman Abbott *et al.* is nothing more or less than the religious philosophy of liberalism parading in the garments of orthodox terminology.

Dr. Canfield, of St. Paul's Church, said:

> The day of the liberal church has come. I am proud that I belong to a church of universal brotherhood; a church that does not fear to proclaim its teachings to all the world; a

church that has nothing to hide or keep back, nothing to entangle it. Every good, every truth is ours.

All through the ages the believing man has succeeded, all the great results in history have been accomplished by great believers. Perhaps these beliefs were not always correct, but were always strong, and through them all great things were accomplished. I like a man who believes something, no matter how far he differs with me. I don't like the man who shaves his words, who tells me one thing in confidence, believes something else in his own heart, and still preaches something entirely different.

Religion deals with the problems and philosophies of life, and the best religion is that which is catholic in its scope, the one which appeals to the whole human race, and offers to all the opportunity to join hands and hearts in the great universal beliefs.

The editor of this paper comes from the hillsides of Wisconsin with the music of the birds in his ears, with a sense of the struggle in nature resting upon his heart, to begin the work for another year, with a renewed conviction not that "liberal" religion may thrive here or there, but that there is no religion that is not liberal, and that there is no lasting piety that does not rest upon the great affirmations of nature, that the ultimate faith of man must rest in these great truths of science. The only religion that is dead or dying is the arbitrary religion of miracle, of "chosen peoples," of special sanctities. In other words, the great negations that are paralyzing the religious world to-day are the negations that deny the unity of nature, the community of races, the integrity of history, the sanctities of mind, in the interest of some special scheme, some partial redemption, some theological test line.

He deals in negations who refuses to listen to the growing revelations of science. That church is negative that refuses to profit by the experience of the race and halts along the highway over which travel human thought and human love. The editor of THE NEW UNITY has for two months been up under the trees; he has watched the river; he has ridden through hundreds of miles of country roads, and nowhere there did he find things divided into orthodoxy and heterodoxy. He found no place to lay the foundation of a denominational church based on an arrogant claim to the final dogma. There were there no landmarks by which to survey the boundary line between sect and sect, creed and creed. Nowhere did he see any indication that the God of the stars, of the sun and the moon, was partial to Methodist statistics, Presbyterian respectability and wealth, Episcopalian style, or Unitarian culture boast.

There is more reality in the "t-hoo-o-oo" of the owl than there is in the purse-proud boast of preacher or layman, who point to big churches, munificent salaries, crowded audiences, and cumulative fortunes as evidence of the divine sanction or as an argument for the true faith. In the eye of the All Seeing One the pathetic failures of the phœbe bird have more spiritual potency and ethical significance than the strident boasts of the very "successful" jay. He is the most orthodox of birds. His conspicuous blue marks him afar as a confident Calvinist, whose "election" and "calling" are sure. He is sure that he is God's accepted bird. Let us have done with these arbitrary distinctions.

Let us apply ourselves to the slow, hard tasks of God, the tasks of character-building; we must begin where the bird leaves off, take the battle from the material to the spiritual realm. It is for us to bear the banners forward so that God's creative line will no longer be where lie contending physical forms and material organs, but where the molds of ideas, spiritual instrumentalities, social organisms are being developed.

College Government.

The question of President Andrews and Brown University involves the question of the independence of college teachers, and whether this differs from that in public schools of a lower grade. Or are colleges public schools? If not public they are private, and if private they are certainly subject to the control of their owners. If public they are under the supervision of a public board, and the curriculum is absolutely a required one. The fact is that our collegiate system is very incoherent; that is, about half private and half public. The charter comes under a state system; but the government, as a rule, is a board of trustees supposed to be responsible to a denomination. This applies to Eastern institutions; but in the West, and in a very few of the Eastern states, there are completed state systems. These are of course subject to state control at the top as much as at the bottom. It is nonsense to say, that a teacher may teach what he pleases, under such conditions, and that freedom requires he should not be interfered with, if he does not choose to follow the instruction of the Regents and the legislature.

But the institutions of the East have also considerable heredity from the universities of Europe. The course of study in most cases is planned after those; that is, it is half Latin and Greek and another half theology. Student life also inherits a good deal of the old mediævalism. Girls are excluded, and boys are put into a sort of cloister life. The German university legislates for itself. Our Eastern colleges of the denominational sort, while not making laws for themselves, break them very freely. Boys suppose themselves to be not quite amenable to common civic authorities; they smash lamps, and paint the town red, and do much that scholars in other schools never dream of doing—acts that are supposed to be specifically the privilege of the collegiates. So a college of the old sort is a curious affair—a mixture of subservience to sects and tradition, with disregard for civic laws. The trustees sometimes undertake to regulate and control. More generally the effort is to secure a

president who is strong enough to establish a sort of absolutism, such as Eliphalett Nott exercised at Union. Few presidents succeed in doing this. The history of a small college generally drops into a hunting for a president and then hunting him out. Of late there has been a growing tendency to dictatorship, and the office of the trustees has become that of endorsement merely.

The inevitable may as well be accepted. The denominations are doomed to lose control of higher education. The colleges will have to become integral parts of a state system, or else will have to be practically dependent on a strong head-mastership, as in some of the English schools. The trouble at Brown, is that Andrews was really too strong for the trustees. He is not a thorough scholar by any means. His History of the United States, is a book marred with blundering statements and headlong logic. His political and financial views, possibly, have some of the long-bow recklessness. But President Andrews is a superb organizer, and a man of all-around grip on affairs. He is really a first-class type of president for a college that has to be run to catch the public eye—as all the detached colleges must be run. But better yet, President Andrews understands young men, and sympathizes with them, a good deal after the Arnold manner. This warm sympathy between him and the young is not only a bond of union, but a rare and mighty power. So the effort on the part of the trustees to put bits in his teeth was a blunder —a blunder simply because, under the existing conditions of colleges, no such control is desirable or possible. In the present case, of course, it is well understood that general public interest was excited for the additional reason, that not in this case only, has there been a reaching over of capital to control, not only the state, but the church and the school. There is a growing determination on the part of the people to put an end to this. The church must be free, but equally the school must be free from the dictation of the money kings.

This hue and cry about the freedom of American education is without consideration. Undoubtedly, there is a strict right of a corporate board to regulate the curriculum; but undoubtedly, also, the corporate board is little qualified to do this. It is one of the difficulties in connection with our educational system that the board of control or trustees is rarely composed of men who are thoroughly well up to times in pedagogic progress. We can point out other colleges where nonsense is taught, in many ways not pertaining to bimetalism. The freedom of American education does not involve the right of any man to teach trash; it involves the establishment of courses of study that include modern thought, and modern life, and modern science, and modern methods—up-to-date. There is too much freedom in the way of compelling our youth to study brash nonsense in history and in political economy, as well as theology. We are now moving in two directions—toward the creation of state systems of education, in which sectarian colleges will have no place; and besides this, we are reaching toward University Extension.

The final form of University Extension was clearly and logically to be one of correspondence. The new Cosmopolitan University, of which Andrews is to be the head, is such a logical outreach, and we are more than pleased to see the experiment tried. It establishes the principle that a large part of the student's work may better be done at home than in crowded halls, or in connection with a series of recitations and examinations. Another difficulty with college life has been its growing expense. The percentage of students who live adjacent to colleges is about six to one. The result is a tendency to multiply small colleges—half-manned and half-endowed. While a university uses from half a million to a million a year, these little colleges get along with from five thousand to fifty thousand a year. The full plan of Mr. Brisbin Walker's Cosmopolitan University is not yet laid before the public; we know, however, that it will reach to those who are unable to leave their homes for distant study; and we believe that it will fulfill the important functions of a university without gathering young men into a herded collegiate life.

My hand barely lays down my pen when word comes that Dr. Andrews is again President of Brown University. We are glad of it, because his restoration has been by popular protest against the dictation of capital.

E. P. P.

Pleasure.

Let me go now—the sun is in the west,
The day is done, the feast, the song, the jest;—
Let me go now, for now is time to rest.

Loud was the viol and the dancing blithe—
No dancer of them all so fair and lithe—
So said the mower leaning on his scythe:

Then to his task, our gayety forgot,
Reaped grass and flowers as tho' he heard us not:
And I, as weary, envy now his lot.

No cloud was in my sky from sun to sun;
And yet in all the hours no work was done;
Not even the right to rest me have I won!

Oh, mower, far and near the winds are sweet
With the deep swaths that fell around thy feet;
Strong rest to thee comes gladly, as is meet.

Thou who hast won with toil the heart to pray,
Remember me, who danced, whose heart was gay,
So my to-morrow be not as to-day!

Ida Whipple Benham.

One of the results of Dr. J. H. Barrow's visits to India in connection with the Haskell lecture course, is the announcement that he will deliver the Ely lectures before the Union Theological Seminary in this city. The subject will be the Christian conquest of Asia, and the special topic will be the missionary opportunities and problems as he has seen them in the East.—*The Independent.*

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

A Quiet Heart.

In vain beyond the present day
By some remote and untried way
We urge our quest
After the best.

Looking afar in hope to find
What we perchance have left behind
In ample store
At our own door.

The best is near; already ours
If we would wisely use the powers
Of mind and heart
And do our part.

Complete and fair the earth will be
For him whose inner majesty
Crowns every sight
With its own light.

In any place we find the thing
That in our hearts the power we bring
To see and use;
All else we lose.

—Otis Ormsby.

"Religion for To-day."*

What is religion? A simple question, yet who can define it? According to the Protestant, Catholicism, Greek or Roman, is not religion. According to the Catholic, Protestantism, with its numerous sects, ranging all the way from conservative Presbyterianism to radical Unitarianism, is not religion. Should a member of one of these sects be asked the question, "What is religion?" the answer in nine cases out of ten would most likely be, "My religion." Besides the Catholic and Protestant, we have the Ethical Culturist, the Spiritualist, the Christian Scientist, and Theosophist, each telling us what we must do to be saved. Truly, with Mr. Tulliver in George Eliot's "Mill on the Floss," "this is a puzzlin' world," and religion is "an uncommon puzzlin' thing." Yet why should religion be a "puzzlin' thing?" Is it so different from all things else in the universe? "What I want," said Emerson on one occasion, "is not instruction but provocation." What any mind wants is provocation, a frequent stirring up. Most people are asleep mentally and know it not. Perhaps if preachers in general were as anxious to get an *expression* out of people as they are to make an *impression* on them there would be less confusion and more clear thinking on religious subjects. Better try and mistake than not try at all. "Truth emerges sooner from mistake than confusion."

To help us think right so we may act right; or at least to provoke us to think for ourselves, is, we should say, the purport of a book just issued by M. J. Savage, D.D., of New York. The title is "Religion for To-day." The sermons or lectures are in Mr. Savage's usual clear style, so clear "that anybody," as Mr. Gannett well observes, "can see the thoughts outlined, side by side, like fish at the bottom of a pond." To those people who are adrift theologically and are desirous of reaching a haven of mental rest and quiet, "Religion for To-day" comes as an evangel of hope and cheer and encouragement. It is a book for present day needs.

"Religion for To-day." By M. J. Savage, D.D. Geo. H. Ellis, Boston, Mass. Price, $1.00.

"What," asks Mr. Savage, "is it that has been happening?"—referring to the religious unrest of our day. "My friends," he answers, "it is the simplest thing in the world that has been happening, and it is the most hopeful thing in the world that has been happening: humanity, very slowly,—so slow that it is discouraging to watch the process,—humanity has been getting civilized; has been learning something; has been getting better ideas, cleaner thoughts, more nearly correct theories of the world it is living in." This is what has been happening; this is the cause of the present religious unrest.

In the first chapter, "Present Religious Conditions," Mr. Savage makes a point well worth consideration. "It is not an uncommon thing," he says, "to find people discussing the question as to which is the more important element of religion, the head or the heart, the emotional side or the thought side, the power or the intelligence. It has always seemed to me a very strange question. As though there could be any possibility of doubt on the subject!

Suppose you should find the people on board a great steamer in mid-ocean discussing the question as to which was the more important, the engine down in the hold or the man at the wheel with the compass and chart. Would you consider it a sensible discussion for anybody to engage in? Without the engine in the hold there is no movement; without the man at the wheel, with his compass and his chart, there may be movement; but there is no intelligent, there is no safe movement." The point is well made. Religion should not be a mere matter of feeling nor of intellect; it should include both. Thought is as essential as emotion in the building of religious character. There is a tendency among many preachers these days to drop theology — the thought side — entirely and preach love without being aware "that love, be it ever so actively applied in practical life, without the intellectual guidance of theoretical principles, degenerates into sentimentalism." Love! is there anything holier? Yet can anything bring deeper misery than love gone astray? for lack of intellectual guidance? When the sense of justice is blinded by ignorance — can anything be more cruel. Much of the crime and sin and sorrow in the world is due just as much to "want of thought" as to "want of heart."

"Which then," asks Mr. Savage, is the more important, the emotional or the intellectual side of religion? Each is equally important with the other; and both are needed, if religion, like a ship at sea, is ever to pursue an intelligent course and arrive at any desirable haven."

In chapter two we are told some of the causes of the present religious unrest — the growth of scientific knowledge; a growing sense of the brotherhood of the race; a burning desire for greater freedom of thought and expression.

Chapter three is devoted to answering the question: "Is religion dying?" Religions die; religion never. Religions, like men, may come and go, but religion is simply reborn and goes on forever. "It is in the spiritual realm only what it is fabled to be in earthly empire: 'The king is dead!' cries the herald; and then before the sound of that call has ceased, he cries again, 'Long live the king!' The persons die; the king never. So it is true of religions that they die, but religion never."

"What is Christianity?" is the question answered in chapter four. Was Jesus a Christian in the modern sense? No. The Christianity of Jesus and that of orthodoxy are two distinct things. The Sermon on the Mount and the Westminster Confession have nothing in common. Jesus wrote no creed. He founded no church; established no priesthood. He said nothing about ceremonies; for example, "the eucharist, holy water, baptism—all this ceremonial can be traced to Egypt and other parts of the pagan world long before Christianity was heard of." Jesus went about doing good. He did not catechise men as to what they believed. He said nothing about foreordination, the Bible, the Trinity, the Fall of Man or "The Plan of Salvation." He laid stress on being good and doing good. To love God and man was to fulfill all law. It is often said that those professing the Liberal faith are not Christians. From the standpoint of orthodox Christianity they are not. Yet, as Mr. Savage says, "I verily believe that if Jesus were here he would find himself at home in the midst of our simple service that teaches just what he taught—the love of God and the service of man as the great essentials of all true religion."

In answer to the question, "What is religion?" Mr. Savage answers "*Religion is a life.*" Most people imagine that religion consists in going to church regularly "two times one day in seven." If, perchance, they stay away one Sunday, they feel and speak as if they had neglected their religious duties for that week. Is Sunday a sponge with which you can wipe out the sins of the past week? Some people seem to think so.

What is an armory for? It is a place where soldiers meet at stated times to "drill, to study, to go through the exercises, to get ready for—what? To get ready to do it again? Not quite. To get ready, if the time ever should come when they are needed, to fight for the country." That is what an armory is for. "The drill-hall is for practice, to get ready to fight in the field. The church is simply a drill-hall, a place where you are to come to learn what you are to do, to get inspired to do it; but the field for your religion is Monday and Tuesday and Wednesday and Thursday and Friday and Saturday. It is in the home, it is on the sidewalk, it is in your bank, your office, your manufactory—wherever you may be." This kind of religion is no "uncommon puzzlin' thing," is it? Creeds and ceremonies are all right in their place, but they are *not* religion.

Suppose you cheat your neighbor, slander him, ruin his reputation, and injure his chances for a decent living in the world; can you make up for it by attending church regularly, reading your prayer-book daily, repeating, parrot-like, the creed of your childhood, or asking God to forgive you? God, we cannot suppose, is very much flattered when people sing psalms to Him, especially when they sing them poorly; but He would approve of respectful and loving treatment of one's fellows. There are many who object to mixing up religion with politics and business. If by religion is meant ecclesiasticism, then is the objection relevant; but, if by religion is meant a noble human life, there is nothing for us to do but to mix up, thoroughly and completely, our religion with our politics; our business with our religion. As Mr. Savage says:

"It is the man who is a true and noble man in his business who is a religious man; the man who is a true and noble man in his family who is a religious man. It is the man who obeys the real, vital, eternal laws of God, inherent in the nature of things, who is a religious man. And this is salvation."

Chapter eight deals with a very important subject — The Fall of Man. Has man fallen or is he rising? "The doctrine of the fall of man in Adam, his having been originally created perfect, and having lost the divine likeness by voluntary transgression, is the corner-stone, the main foundation, of all the historic churches of Christianity — Catholic, Greek, Protestant." Orthodox Christianity is a complete thought system — admit the premises and the conclusion is inevitable. But for the belief in the "fall" there would have been no total depravity, no vicarious atonement, no eternal doom from which to be saved. According to modern scientific thought there has never been any fall of man, but from the beginning there has been ascent. This world is not a "vale of tears." God does not hate us. There is no gulf betwixt God and man which needs to be bridged by a crucified Saviour. Neither do we need any arrogant, conceited priesthood standing door-keeper between God and man. God is as near to laity as to priest; "closer is He than breathing, and nearer than hands and feet."

What then does man need? He needs not to be "saved," but to be made sane; he needs to be educated—educated, not in the mere sense of having facts given him, but by being evolved, unfolded, led out and up, until he gains mastery of himself and surroundings. He needs to understand the world in which he lives. "He needs to be morally taught the distinctions between right and wrong; and taught that right, how many times ever it may be crucified, is always success, and that wrong, however much enthroned, is always failure."

And what of the future? "If a man die, shall he live again?" According to this religion of Mr. Savage, the future life is as certain as the present. Life is too grand a thing to end here on earth with death. "I do not," he says, "believe in death; I believe in life; I believe I am to go through that process that they call death no more disturbed or troubled or changed than I am by the fact that I went through the sleep of last night and waked up this morning." "I believe that we shall have bodies there as real, intensely more real and alive than our present bodies." There, in that future, under the guidance of our Father, in a realm of spirit we may pursue the pathway that we have begun here, thinking out after him God's thoughts, rising to higher and nobler views of him, and so finding an increasing joy and peace forever and ever."

In the thirteenth chapter—"Hell and Heaven"—Mr. Savage seeks to answer another very important question: "If there be no place called hell that is eternal in its nature, if there be no place called heaven that is changeless in its nature, what are we to believe concerning the destiny of souls after they leave this world?" Are all to be treated alike, good and bad? Does anybody go to heaven? These are the questions often asked the rationalist. The assumption underlying these questions is that heaven is a walled-in city with "pearly gates." Once inside people imagine they will be able to board without money and without price, and be entertained indefinitely on the same plan. Nothing,

either great or small, will remain for them to do—not even sympathize with the bad folks—all of these will be safely locked in the eternal penitentiary. Is it not a mistake to suppose heaven a place? but suppose it was! People, though located in the same place, are not necessarily together. As Mr. Savage says: "People in this world may pass each other on the sidewalk, one in hell, the other in heaven. They may touch elbows, and yet be farther apart in their thoughts, their loves, than the stars in space are from each other."

If we would but open our eyes to these, the simplest of spiritual truths, many of the problems that now perplex us would be solved. Is not this desire to get off somewhere all by one's self and family a phase of selfishness? What would heaven be to a mother who could not do something to rescue her boy from hell? The New England deacon touches a responsive chord, who, in answer to the question what he should do if, at the last day, he found he had made a mistake and was not going to be saved, but was going to hell, said: "I think I should start a little prayer-meeting." Give them time, and a few such deacons would make a heaven of hell. Heaven and hell are not essentially places anywhere; they are conditions, states of heart, character. Wherever good people congregate there heaven is; wherever bad people assemble there is hell.

In his concluding chapter Mr. Savage speaks of "The church of yesterday, to-day and to-morrow." The church of the past is dying; the church of to-morrow is in its cradle. The true church of humanity is not to die, is not to pass away. It is to remain the grandest institution on the face of the earth. For what is a church? "The Greek word ekklesia, which, translated, becomes our 'church,' means simply a company called together, a meeting, a voluntary association." The church of yesterday with its "schemes" and its rituals; its cruelties, crudities and absurdities, is to pass away, and a nobler and better will take its place. The established church of to-day stands for an achievement—for something in the past. The really progressive church stands for the unachieved—for something in the future. The mission of the church of yesterday was to save men from a hell hereafter; to reconcile God and man. The mission of the church of to-morrow will be to save men from hell here; to reconcile man to man.

It will stand for all that is noblest and best in man—"for truth, for love, for mercy, pity, sympathy, human help—for these great spiritual verities which will bind society together, which make men and women what they are, and which assures their happiness in this world or any other world." From such a church will go forth regenerated and freed men and women from ignorance and selfishness. To realize this church of to-morrow, it is incumbent upon the church of to-day to do what it can in making the world brighter and fairer, leaving to others the task of completing the

> Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man.

"Religion for To-day" does not claim to be a panacea, a universal solvent for all the ills that man is heir to. It is purely and simply a statement of the great fundamental principles of universal religion. It is positive and constructive. It places religion where it rightly belongs—upon the natural and reason plane. Can we doubt that such a religion will not acquire new and unprecedented power? This book, like many others, teaches that the tendency of to-day is not away from religion, but away from that which is artificial, arbitrary, and irreligious. In the words of another, "It is in reality a new affirmation of a profounder faith in man, in nature, and in that mysterious Being or Power which men do not know and yet cannot help seeking to know."

The book should be read by all who are really desirous of knowing what the Liberal Church stands for.

GEO. N. FALCONER.

How to Cultivate the Beautiful and Make Money of It.

"Money" has a materialistic sound; but nevertheless the most accurate modern philosophy, under the guidance of the principle of evolution, is a monism, which may be called a sociology or religion of the stomach. Hence, also, the beautiful and the useful are one. It may give pain to give up the old doctrine of spirit apart from matter, but nevertheless we must do so, for it has wrought much evil. First, in theology. It has painted a heaven which is an ideal of laziness and stupidity, though many think they will leave their body, but take their brains with them. Second, in education. It has taught youths to be above labor—to live by their wits. Manual training teaches how to apply knowledge; the universe was the first book, and God was its publisher. Third, in sociology. Laborers and farmers are ashamed of labor. Without saying so, we mostly admire thriftlessness. Even head-workers are ashamed of work. As a consequence, the worker is not getting a fair share of his labor. In 1860 there were only six millionaires; now there are four thousand. Then there were no tramps; to-day there are over a million of them. To-day one hundred and forty men own one-third of the United States. At the present rate, in forty years every farmer will have become a tenant. The tramp is a hybrid; he can't be a millionaire, he will not be a laborer. Fourth, this "ethereal" philosophy has done harm in the family. In the higher classes women marry to be supported; in the lower it is the men. Women will not work. "Our girls would secede from the union rather than do such a horrible thing as milk a cow." "There is nothing more disagreeable than a woman with nothing to do." While the parents grub, the girl becomes a butterfly and the boy a worm. Not one woman in fifty is fit to bear a beautiful and healthy child. Homes are not what they should be; over half we could write, "this is a workhouse"; over the other half, "This is a fool's retreat." The old law was, Six days shalt thou work, and the seventh rest; but this is thus put to-day: "Six days shalt thou rest, and the seventh thou shalt go to church—if you have fine clothes." The laborer, ground down, finally gives up the struggle; says, "Blessed is he that has nothing," snaps his finger at the millionaire, and becomes—a tramp.—*From the Boston Transcript's report of E. P. Powell's address at the Greenacre School.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

The Independent Churches.

A SERMON PREACHED AT MC VICKER'S THEATRE, CHICAGO, SEPTEMBER 19, 1897, BY REV. HIRAM W. THOMAS, D.D., PASTOR OF THE PEOPLE'S CHURCH.

Not walking in craftiness nor handling the word of God deceitfully: but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
2 Cor. iv: 2.

Truth, is that which is; error, that which is not. Truth is its own authority: appeals to the rational moral consciousness of man, and through this to the eternal reason and right. Before this tribunal the true is vindicated; the false fails, must fail, for it is not; but the truth is.

When it is said: "A church that believes nothing, gives nothing;" there is nothing in what has been said; for there never was such a church; never will be, never can be.

When it is said that: "It is the hide-bound orthodox Christian, with a believing sense of hell, who contributes to the support of the church and the ministry;" a partial truth has been stated, for the religious motivity of some is found largely in the sense of fear, and to this some pulpits may make their strongest appeals. Nor should the element of fear be left out of any religion, any government or teaching; for the reason that there is a fear, a danger-side in the order of things. Physical and moral laws are facts; the law of sequence cannot be set aside; "Whatsoever a man soweth, that shall he reap."

But the statement that: "It is the hide-bound, orthodox Christian with a believing sense of hell, who contributes to the support of the church and the ministry;" is only a partial truth; and it carries an implication that is false. The great masses of intelligent people who support the church ministry do so, not from any low, servile fear of hell, but from a noble sense of right, of love to man and God; just as they are honest and law-abiding for the love of right and order; and not from fear of the penitentiary.

The facts are against such a loose statement. There are no people who support their religion more cheefully or generously than the Jews; but the Jews never believed in the orthodox, the pagan, the Latin doctrine of endless punishment. Nor do the Unitarians and Universalists believe it; and everybody knows they give freely and largely. And then there are the Ethical Culture societies, the Christian Scientists, and the Spiritualists, the Theosophists, all working in their special fields of thought, and all on the moral, the spiritual side of life, and all giving freely; but not one of these believes in the orthodox hell.

And thus it appears that generous outpourings of money in support of moral and religious organizations are not all from the low motives of fear, but more largely from the high inspirations of the love of truth, the love of right, the love of man and God.

My late and loved associate is a brilliant rhetorician, has a tropical imagination; but in his late sarcastic criticism was extremely careless or unfortunate about facts.

And now, what about the independent churches, and our People's church in particular? We have all along sought to do our work in a quiet and unobtrusive way; but the hasty and not to say unkind and unfair statements of Dr. Vrooman, in explanation or vindication of his going away from us, and from the ministry, have dragged our affairs before the public, and in a light not favorable, not just; and hence it is due to ourselves and to the cause of independency in religion, to state the facts as they are.

The People's church held its first service in September, 1880, seventeen years ago. It was felt that there was room and need of another independent church in our city, where the teacher of the truths of religion would be free from denominational dictation; responsible only to truth and right, to man and God. A number of noble-hearted men voluntarily assumed the responsibility of a moderate support, and gave their time to its business management. I could then accept the pastorate for but one year, as my relations with the Methodist church were still pending.

We began for one year; began a preaching service for the people; began without a following; never sought to weaken any other church, but to build up a religious home for all who desired the fellowship and worship of the larger faith and hope. It was not, and has not been, "a free church" in the sense of being loose or unsettled in its religious teachings; but a church of the free; of free minds and hearts; free in the love of the true and the good; and hence not willing to be bound by the creeds of the orthodox churches.

We had begun the second year before my relations with the Methodist denomination were severed; we went along doing regular church work for nine years with only our first form of business organization, or under the management of the board of guarantors. The people had come to us in large numbers; not only passing strangers, but strong families; we felt the time had come to make the work permanent; we gave up the board of guarantors, organized, and have continued as an Independent Congregational Church.

And now, what has been accomplished in these seventeen years? The business management has always been in the hands of able and experienced men; there never has been any doubt about its honesty; there have never been any unsettled bills, nor any accounts compromised, and we have no debts.

Counting the annual expenses of the church at only $8,000, a low estimate, the cost has been $136,000. In benevolent and charitable work the Ladies' Social Circle has given thousands. For nine years we put $500 a year into Sunday school work, and for educational causes wholly outside of the church there has been given over $60,000. In seventeen years the People's Church has given in money over $200,000. And should we count the private and other gifts and benefactions, $50,000 more might be added; for we have helped in many things and many ways.

It costs this church at least $100 a Sunday, or $4,000 a year, for street-car service, for we come together from all parts of the city. We do not worship in a church on which the public pays the tax, or the non-taxation: we pay for the use of this beautiful auditorium, and it is none the less sacred

to us because it is a theater. It has been a part of our mission to wipe out the unreal line between the sacred and the secular, and to convert the theaters and opera houses of our cities into places of worship on Sunday.

A church that began its work seventeen years ago, without a dollar in money or one member, and has held its services regularly, and in that time paid nearly a quarter of a million, and does not owe one cent, must believe something; nor is it in danger of going into the hands of a receiver.

But a church should be more than a financial institution, though that seems to be about the first thing thought of by many churches, and I hear not a few preachers, as a criterion of success. A church must have its business side and management, but if this is all, why not call it a bank, or a department store? Or, better, an insurance office for the other world?

Preachers should be supported by the churches, and they are; but to preach for money, to use such a sacred calling simply as a means of making a living, is to degrade both preacher and pulpit.

Thoughtful minds must be glad that there are those of strength and acquisitive power to go forward and do something; to project and manage large affairs, and honestly earn and accumulate property and use it for worthy ends. The more such, the better for all; the more strength the better for the weaker; and we are glad to have many such in the People's Church; and should be glad to have more, to help us do more.

We should all be glad to have an aristocracy, the power or rule of the best and strongest in both religion and government; but it should be an aristocracy of worth, of intelligence, of men and women of the noblest qualities and aims; and not an aristocracy of wealth, where money, and not character, is the criterion of value. Manhood, humanity, is worth more than money.

And just here is the temptation and danger of both government and religion in our day. The more honestly gained and generously used wealth a church has, the larger are its possibilities of doing good, but the so-called fashionable aristocratic churches are unfortunately not the religious homes of the poor. It is not so in the Catholic church.

. . . . . .

An aristocratic church or religion, in this money sense, is a misnomer; call it a club, a plutocratic resort or Sunday rest, but do not dishonor the name of Christ by calling it a Christian church. And the hired man who is minister and preaches to please the oppressors of the poor; who dares not lift up his voice for humanity for fear of offending the founder of some great monopoly and lessening the income of the church or the endowment of a college, is the fitting climax of the strange, sad comedy or burlesque of religion.

Religion, if it be anything, must be everything; must lead, and not follow; its teachers must stand for eternal truth and right.

But the People's Church has more than a money side. This is but a means to its greater work for minds and hearts, its soul work, and without this it would not be; its one object, purpose, is to do good.

It is no small matter to have established and maintained regularly for so long a time a People's Church in the centre of this great city, and a pulpit to which such large congregations have come for religious teaching. Aside from our regular worshipers, strangers have come from every state in the Union, and not a few from across the waters. It means a great deal that 200,000 strangers have come and gone from our doors; have worshiped with us and carried hence something of the larger faith and hope and inspirations of the great law and life of love to man and God.

We have had through these years a company of noble women working for every good cause. The Women's Social Circle of the People's Church is so strong, so thoroughly organized, united, and capable as to be almost a church in itself, and the work they have done for the needy, the poor, the sick; for educational and reform movements has been large, wise, worthy.

From the first year, we have had a Literary and Social Club; it has done much valuable work; has called to its help many of the best literary minds of the city, and has now a membership of nearly three hundred. Through these and other agencies we have come to have a large, beautiful and helpful friendship. We are from all parts of the city, and from the suburbs; we have not the advantages of a local church; but there is a large and loving acquaintance; we are more and more becoming a family church, a religious home; and being in this public, central place, we can more easily reach the ungathered masses.

Our clergyman critics who think we "have nothing but preaching in a theater," are not well informed; we have a well-organized and working church. We do not boast; we ought to be and do more; many who follow along with us should, and we hope will, take deeper interest, give more, do more, be more.

The old and established denominations know that the task of building up large churches is not light; that churches are the growth of years. We began with nothing, save a great faith in the true and the good; faith in man and God; our work was opposed, laughed at by many of the orthodox churches; we have done what we could in the great cause that ought to be common and dear to all hearts. Chicago should be glad, proud of its People's Church here in the center of our great city, where strangers and all are welcomed on the Sabbath day.

The passing incident of the going away of Dr. Vrooman has been magnified by some into a great event; a something that means not only the dissolution of the People's Church, but the decline and dying out of the liberal cause. Some of the orthodox preachers seem to accept the strange, hasty words that "the church that believes nothing, gives nothing," as the real facts of the independent churches, and hence that they and the liberal cause and independency in religion are all going down together.

It is not often that such large conclusions are drawn from such small premises, but it is sometimes easy to believe what people want to believe.

I hope to be able to go forward with our work alone; but if we should need another preacher, we could probably find one. Since Dr. Vrooman's resignation, I have had the offer of six preachers who are willing to take his place. They are all able men, some of quite wide reputation; and four of them are pastors of orthodox churches. They long

for a larger field of thought, of faith and work; and they are not afraid of being "starved out."

These preachers must believe that we believe something here, and something very real; for they are far from being adventurers or triflers in sacred things. They do not offer to come as missionaries to convert me and the church to the old faith; but to work with us in the larger field of the new, of the present, the real and growing faith of the church of the free.

The amazing, the colossal assumption of orthodoxy is that it has the truth; has all there is; and that those who differ from them, do not believe anything; or "anything in particular," as one of their preachers puts it. Well, there are some "particular things" in which the old orthodoxy believes, that we do not believe; but above and beyond these is the larger realm of the real, of "the reality of the real," in which we do believe with all the depths and heights of the profoundest rational and moral convictions of certainty.

Circumstances have almost compelled me to deal thus far with mainly local and almost personal matters. Beyond these are the two related and larger questions of the tendencies of religious thought or of the old and the new theology and of independency in religion. These will be the subjects of our next two sermons.

But let it be said now that our larger faith is growing—growing with the higher rational and moral consciousness of a living, growing humanity. Nor are the Independent Churches declining in numbers or strength; they are growing in both. Twenty-five years or more ago, Dr. Kerr, a Baptist preacher, founded the first Independent Church at Rockford; it was laughed at by the orthodox; but they have now a fine church building and a strong living church. Then came the Central Church; it was said that when Professor Swing ceased to work the church would die; but it lives on and is strong under the teaching of Dr. Hillis. Then came the People's Church of this city; then the People's Church of Aurora, founded by Dr. Acton, and now the leading church of that city under the care of Dr. Colledge; and Dr. Smith's great People's Church of St. Paul; and Mrs. Bartlett Crane's People's Church of Kalamazoo; and there are the Independent Churches of Battle Creek, of Streator, and Fon-du-lac; all strong and doing noble work. There is not a church in Chicago of its numbers that is doing a greater or better work than Mr. Jones' All Souls Church; and we have here also the Militant Church of Dr. Rusk, and Mrs. Celia Woolley's Independent Liberal Church, laboring nobly for the largest good. Not one Independent Church has failed, and they have all grown up in the last few years.

They must all believe something, and believe something that appeals powerfully to the intelligent minds and loyal souls who give and work for their support. Not one of these churches has around it denominational influence; each stands for and by itself, but with a deep sympathy for the others working in the one great cause of the church of the free; of free men and women who dare be free, and who are toiling to build religious homes for the free.

They stand out in the light, are free from craftiness, do not handle the word of God deceitfully, are not ashamed of their faith, but "by the manifestation of truth commend themselves to every man's conscience in the sight of God."

Such teaching, such a religion appeals to and finds its noble response in the nature and needs of man; appeals to the highest, the best in man; it seeks to bring souls into conscious relation to the Father of Spirits, and hence to make religion of all things the most real, and to make all lives divine. The final foundations of religion are not in books, not in forms; these are helps, but in the soul and its conscious relation to God. Religion is the life of God in the soul of man.

If the independent churches are rooted in these great truths and facts, they will live, ought live; if not, they will die, ought die. An Episcopal divine of New York says: "Not half the men in America attend any church." He thinks the reason, the fault is in the heresy of Protestantism that permits each soul to think for itself. His remedy is, the authority of the church, but that authority can be effective in a free country only as it appeals to the reason and conscience of mankind. We wish the greatest good to all the churches, and are working with them, but outside of them, and of necessity, for they will not let us work inside, for the nobler life of a world.

Thoughtful minds are saying, one to the other, let us build a church for the free, where free souls can have a home and rejoice in the great life of truth, of love and hope. And not for themselves alone do they plan and work, but for the love of country, of humanity, of God. Thoughtful souls see in these great years that it is only by moral reinforcements, only by clearer visions of the right and a deep sense of the responsibility of man to man and man to God; only by the power of the new and higher conscience can our country escape threatened danger and rise up from trouble and turmoil to peace and rest.

In this great work of the world, and in this struggling city, the People's Church is trying to help the lowest and the highest; the worst and the best; foreigners and native born; those of much or little faith; those sinking down in doubt and despair; we are working, praying, that this be a temple of truth, of light; a home of love and hope; a home where all may walk in the peace of God; where little differences are forgotten in the greater realities; where each soul has its own kingdom of God within; a home on earth into which shines the light of the beautiful forever, and voices call from the land where the dear ones live, "the land to which we go." If you believe in such a church, if you want such a home, come with us.

Vanishings.

When the leaves begin to fall,
  When the flowers fade,
When the birds give farewell call,
  And earth lies in shade,
Then the spirit sees that all—
  But of dust is made!

When our treasures sweet depart,
  Those we love so dear.
When the roses leave our heart—
  Autumn drawing near,
Then affection doth upstart—
  Saying—life is there!

—William Brunton.

The Study Table.

"Modern Poet-Prophets."

"What is a poet?" asked Wordsworth. How strictly modern his answer was. "He is a man endowed with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him." "More than other men,"—this is a declaration of defiance, an assertion of superiority, a summons to critics to take a reverential attitude toward the objects of their study. The history of criticism is the history of the idea that the poet is "more" than the critic. Readers have been taught humility and learned to approach their subjects with regard and reverence. The result has been that the reader has gained enormously in power of comprehension and poetry has gained no less through the increase of its significance. If those who seek in poetry the interests of life lose something of the strictly æsthetic effects, surely this is a less grievous error than to miss the profound meaning of word and symbol. Poetry needs interpretation more than criticism. It has prophetical values no less than artistic ones that call for discovery and exposition. Such studies as Vida Scudder's "Life of the Spirit in the Modern English Poets,"* and Wm. Norman Guthrie's "Modern Poet-Prophets,"† deserve the heartiest welcome, as affording evidence that criticism is leaving its "primrose path of dalliance" and deepening its purpose to include a vital need.

It is interesting and instructive to study with Mr. Guthrie the poetry of the century with reference to its valuation of life, and to follow the thread of prophesy relating to the higher good. The course of tendency is seen to run from pessimism to optimism, from a denial of life, to a free and frank acceptance of all its conditions. Leopardi and Whitman represent the extremes of the tendency.

Leopardi, anticipating the conclusions of evolutional philosophy, but unable to discover a good in a universe dependent on process, rested permanently in a practical pessimism, a pessimism to which it must be said he was prompted by his own personal suffering. His conclusions are thus summarized by Mr. Guthrie: "Life is, for the seekers of pleasure at least, predominately painful. One of the great sources of joy, the capacity to imagine and believe truth such as we wish, is gone. To see purpose in nature, is to personify what is, so far as we can tell, impersonal. As resulting "from everything, in heaven and on earth, whirling without rest, always to return thither whence it came, I can conceive of no use or fruit." Beauty of nature is no permanent consoler, because our sensitiveness to it diminishes with time. Driven inward, we find that the indulging of reason to the utmost ends in the sterilization and paralysis of the heart. Love, the great source of joy, is made by death in itself uncertain; and death is odious for self, piteous in others, do what we will. We cannot derive any pleasure or comfort from a consideration of it as love's inevitable end."

From such a view only nihilism can emerge. One refuge from reality, however, remains—absorbtion in idea. For the exercise of thought the extinction of desires becomes requisite. The instrument of the highest good is passionless intellect. But the intellect in becoming passionless loses its power.

The pessimistic descent may now be traced from Senancour to Matthew Arnold and the English group of agnostics, Arthur Hugh Clough, Rossetti and Swinburne. Arnold's solutions are characteristic: Two facts will ever confront us—the insufficiency of the self and the inadequacy of the world. Neither the self nor the world can fully serve the soul. The problem of life becomes then one of adjustment to these conditions of failure. To the extension of the self the individual may seek to live the life that is greater than the self by the cultivation of sympathy with others and by the acquisition of their culture. In so far as the world fails to give the self adequate scope two modes of adjustment are possible—one to repress the desires that cannot be satisfied; another to quench all outgoing desires altogether, and to draw the soul back upon itself that it may find its satisfaction in what it is and may become. "Culture" refers to an inward striving and becoming. To "conduct" is added a further escape in æsthetic contemplation. To the satisfaction of goodness the play of the mind on what is beautiful may be united; and together they may compensate man for the sorrow he endures in being born into a world of pain. In any case life is not adequate for joy. Something by force or stealth must be supplied.

The transition to optimism is disclosed in the works of Shelley, especially in his great Drama of Redemption, the "Prometheus Unbound." In his valuation of the present world Shelley is hardly less pessimistic than Leopardi, but in respect of the future, a boundless hope in mankind and the world's triumph, Shelley passes all his compeers in poetry. His poems contain a speculative system of optimism, an attempt to define in intellectual and poetic terms what he felt must be true of the race's destiny.

The theme of "Promethus Unbound," is the marriage of mind and nature, the unity to bring peace and salvation to man. The ethical goal of life is conscious union and spontaneous co-operation with the All or One. The course open to man in his present world is to anticipate the union by a living sympathy or "true love." As "thought," according to the idealistic scheme, determines the universe, evil may be annihilated by denial and again by the positive creation of a new world of ideal beauty. The battle against evil becomes the battle against self. In the constructive process man is to rise out of mere animalism, overcome vindictive passion, base life in love, unite with nature, win absolute liberty, and at length become a sharer in the timeless life of the gods, the life of "thought." Freed from evils—the notions of evil the mind itself has created, the evils of social and religious institutionalism that tend to sustain disorder and injustice in the name of order and legality—Prometheus, the prophetic soul of humanity, advances to the formation of a life that is atheistic, unmoral, and anarchistic, in the sense that it is to be free and without restraint.

* Pub. by Houghton, Mifflin & Co., Boston.

† Pub. by Robert Clarke, Cincinnati.

Gerhardt Hauptmann signifies much less in respect of poetic optimism than Shelley; still there is in the realism of the former an acceptance of the present world, an implied optimism of the most genuine sort, not contained in the idealism of the latter. For after all is said, the most efficient idealism is that which penetrates the real world with meaning. A realist may be the most radical of idealists, his acceptance of the actual being the result of the inclusiveness of his philosophic principle. Though Hauptmann offers no solution of life's problems, yet his contribution to monistic optimism is considerable, inasmuch as the very strength of his grasp upon realities indicates that from realities he has no fear.

Something of the same significance attaches to the works of Walt Whitman, the last of the optimists to engage Mr. Guthrie's attention. Whitman was an absolute optimist, his inclusion of realities and ideals being the most comprehensive known in literary history. And he does not presume to give solutions to the problems of life — he gives life itself. As Whitman hoped to inaugurate a "greater religion," he may be conveniently approached by way of his religious teachings. Religion he would define as a state of the soul. The names of the divinities represent ideals mankind has proposed to itself for attainment. "God" is a vision the soul obtains of itself, a revelation of its possibilities. "Satan" preserves pride and revolt. The personality is poised on itself. Veneration belongs to the Self. Worship is not to cry "Lord, Lord" but to work out the will of one's being. God is become incarnate in men and women. Evil is failure to develop from within. In the thought of evolution from within a moral principle is found. Growth is for growth's sake. Character satisfies and justifies itself. To grow is to be. To be is to grow. To grow is to have eternal life. Eternal life is happiness. Content with cosmic being, knowing he is going somewhere according to some well-conceived plan, Whitman refused to have aught to do with lamentation. "Leaves of Grass" contains no solution to the problem of life — no idea of escape. It is based on acceptance and contributes life itself.

From Leopardi's acknowledgement of life as pain to Whitman's recognition of life as blessedness a complete reversal of opinion has been wrought. The latter poet buoys up the despairer, and points the way to strenuous living as the surest means of attaining happiness.

OSCAR LOVELL TRIGGS.

In 1861 Lowell handed over to Mr, Fields the editorship of the *Atlantic*. All the good wishes that he made for the success of the new editor were abundantly realized. Indeed, it was hardly possible that it should be otherwise. Mr. Fields possessed, to an exceptional degree, the power of establishing and maintaining intimate personal relations with such men and women as those who had been associated with the *Atlantic* from the first. It was, in some measure, the gift of fortune that these were the persons with whom his new post brought him most closely into contact. It was the gift of his own nature that he could avail himself to the full of the opportunities with which circumstance had helped to surround him.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—God has introduced man to be not only a spectator of God and of his works, but an interpreter.

MON.—Let everything which appears to you to be the best, be to you a law which must not be transgressed.

TUES.—No one who lives in error is free.

WED.—Bear what happens, and never say to yourself that it was not worth the trouble.

THURS.—This is your duty, to act well the part that is given to you; but to select the part belongs to another.

FRI.—It is enough if every man fully discharges the work that is his own.

SAT.—God has delivered yourself to your own care, and says: "I had no one fitter to entrust him to than yourself; keep him for me such as he is by nature."

—*Epictetus.*

The Wind that Blows.

Whichever way the wind doth blow,
Some heart is glad to have it so.
Then blow it East or blow it West,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas,
And what for me were favoring breeze
Might clash another with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For wind to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it East or blow it West,
The wind that blows, that wind is best.

Ella Wheeler Wilcox.

A Mystery.

Harold Ames was proud and happy when Mr. Jones, the great newspaper agent, took him on as one of his boys. Not a moment late was he with any of the papers, and the wages were a quarter more than in his last place. Every one of those quarters should be put aside to buy mother the new dress she needed. Harold's mother was a widow, and he was her only child.

Five weeks had Harry kept his place, and five quarters rattled in his money-box—the rest of the money he always handed over to his mother to buy his food and clothes—when a terrible trial befell the boy. Subscribers complained that their papers were not left regularly, and one man even sent word that, though paid for, his paper had not come for a whole week past. Of course Harry was sent for and reprimanded, but he could only say, earnestly, "Please, sir, I always did leave the papers at every house." And the answer was, "Do n't make matters worse by telling a lie." He was not dismissed, but was to have a week's grace.

Poor Harry! Tears of indignation welled into his eyes. As to the missing papers, he knew

nothing about them. It was a mystery, and it was a mystery that continued. He left the papers regularly in Mortimer Street, yet again people called at the office and said they had never got them. At the end of the week the boy was called up and dismissed. In vain Harry's mother pleaded for her child, a good boy, with a good character for honesty wherever he had been in a place; it was of no use.

Harry was sobbing bitterly at home when Mr. S., the photographer round the corner, knocked at the door to ask Mrs. Ames to send his wash home a little earlier. He was surprised to see Harry in tears, and asked the reason. Mrs. Ames explained.

"Look here," the young man said, "I 'm fond of mysteries; I 'll take the boy," and the photographer laughed. "Cheer up," he said to Harry. "Come and work for me, and we 'll find out this riddle." He knew Harry—knew him for a good boy.

A few days later Mr. S. called at the newspaper office. "Papers gone regularly since you dismissed young Ames?" he asked.

"Not a bit of it. Worse complaints than ever," was the reply.

"Ah, a mystery," said Mr. S., and went away.

Next day he got up very early and walked up and down Mortimer Street. Harry's successor was dropping the morning paper on every doorstep. Mr. S. leaned against the portico of No. 1 and waited, keeping an eye on the whole street. Then he went home chuckling and staring hard at No. 8, where the door stood open to air the house. You could do that in this quiet street. He asked Harry if No. 8 had ever complained of his paper coming irregularly, but Harry shook his head.

"No. 8 was too ill," he said. "They thought he was dying all last week. The girl told me so."

"Do they keep a cat?" he asked.

Harry stared. "They keep a dog," he said, "a jolly one; it can do heaps of tricks."

"It is too clever, by half," said Mr. S. "Come with me, my boy. You and I will go and ask how No. 8 is." Harry wondered, but got his cap and followed. To this question the girl answered joyfully that her employer was a great deal better—out of danger.

"Can he read the papers yet?" asked Mr. S.

"Well, now, how odd!" said the girl. "I was just going to get it for him when you rang. Rover takes it always off the doorstep and lays it in the little smoking-room; but this two weeks past we 've none of us thought of the paper, or even gone into the room, we 've been so dreadfully anxious about poor Mr. Orr."

"May I see the smoking-room?" asked the photographer.

"Certainly, sir," said the girl, surprised.

But when Harry, Mr. S., and Sarah entered the room there was still a greater surprise, for the floor was littered with papers, yet folded, carried in from various doorsteps by the busy Rover. During his master's illness no one had taken the paper from him and praised him for doing it, so he must have tried to earn praise by bringing in more papers, searching every doorstep up and down the street.

"And we all too upset to notice it!" said Sarah. "Well, I never! Rover, you 're a thief! This will be news for your master."

"The mystery is discovered," said the photographer. "Could I ask as a favor that this room be left as it is for Mr. Jones of the newspaper office to see? I think your employer will not object when he hears that a boy has been accused of taking the papers."

"Certainly, sir," said Sarah.

The agent was taken to No. 8. He found there all the missing papers, and Rover was kind enough to make things clear by bringing in another stolen paper during his visit.

"You are entirely cleared, my lad," he said. "We must have you back. This is a queer affair," and he patted Rover on the head.

"Thank you, but I can't spare my boy; he suits me," said the photographer.

"Well, then, we must give Ames a present, for he has suffered unjustly."

"I do n't want anything, sir; I 'm only too glad to be cleared."

"The boys said you were saving up money for some purpose; perhaps I could help you to that."

"Oh, nothing, sir, for me; but I did want to get mother a dress."

"Ah, yes. I won't keep you now. Good-bye, Mr. S. You have done us a valuable service by clearing up this little affair."

That evening a knock came to the Ames' door, and a parcel was left, directed to Harry's mother. It contained a beautiful dark dress, "from Rover." —*From The Working Boy.*

The Art of Making Needles.

The art of making needles was kept a secret until 1650, when it was taught to the English by Christopher Greening. At Redditch alone twenty thousand people make more than one hundred million needles a year, and they are made and exported so cheaply that England has no rival in this country, and practically monopolizes the trade.

Formerly needle-making annually killed tens of thousands by the inhalation of particles of steel; but now a blast of air away from the grindstone has done away with all this, and the occupation has become quite safe.—*Selected.*

A Song Sparrow's Gratitude.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet well-authenticated instances where this has been done are a matter of record. The following incident is vouched for by a young lady who is a close and accurate observer:

"Last week my brother, a lad of 12, killed a snake which was just in the act of robbing a song sparrow's nest. Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his head, at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate, George, as you know, is a quiet boy, who loves animals, and this may account in a degree for the sparrow's extraordinary actions."—*Courier-Journal.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

"To an Unknown God."

A pagan child, in love of liberty,
Stole glad and noiseless up, flung wide a door
Which held a caged bird, that it might soar;
In a dark midnight black with treachery,
An evil one, who knew not chastity,
Did mighty sacrifice for one she bore;
And one whose hands were dipped in blood before
A holy woman knelt, in ecstacy—

These builded altars—"to an unknown God";
Each worshiped in his deed a godlike thing
Unrecognizing whence the goodness came,
Though in the footsteps most divine they trod;
Had they clear vision seen God's light may bring
Would not their souls have beat to own His name?

ANNA S. P. DURYFA.

THE UNIVERSALIST GENERAL CONVENTION will meet in St. Paul's Church, Chicago, Ill., on Tuesday, October 19, 1897, at half-past two o'clock P. M. The Occasional Sermon will be delivered by Rev. Arthur G. Rogers, D.D., of Pennsylvania. The reports of the board of trustees and the treasurer, with other reports and communications, will occupy Tuesday evening, and the general business of the convention will proceed on Wednesday morning, and on until concluded. A full programme will be published in anticipation of the meeting.

Arrangements have been made for a reduction of fares to all in attendance who obtain certificates of payment of full fare from the starting point to Chicago, which, when signed at the church by the secretary, and vised by the railway agent, will secure return tickets for one-third fare. Full particulars will be published later.

GERMAN COMMONWEALTH.—The municipality of Berlin has established large markets all over the city, space in which is rented out to tradesmen. The municipality derives an immense revenue from this source, and the people of the city are greatly convenienced, but the real motive that led to its establishment was the getting rid of the little corner grocery and the little milk-shop and the little this and that. The tradesman now rents a stand in the market of his neighborhood, at a much lower price than he paid the landlord. The little stores, that bred disease and spoiled the looks of the streets, are disappearing, one by one, and the small grocers, bakers, and milkmen are able to compete with the great establishments, and maintain themselves against the tendency to combine small businesses into one large one. The neighborhood markets are models of beauty and cleanliness, and other German cities are adopting the idea.—*Twentieth Century.*

SHELBYVILLE, ILL.—Rev. Robert Collyer Douthit, recently of Baraboo, Wis., and wife and daughter will dwell at the Unitarian parsonage, Shelbyville, for a season, to take up the burdens of father and mother, and give them a chance to take their only real vacation for many busy years. This supply includes the editor's chair of *Our Best Words*, as well as the pulpit. The Douthit family combined their forces to make the Lithia Springs assembly a great success this year.

From the records of Yale College during the past eight years, it is shown that the non-smokers were twenty per cent. taller than the smokers, twenty-five per cent. heavier, and had sixty-six per cent. greater lung capacity. In the last graduation class at Amhurst College the non-smokers have gained in weight twenty-four per cent. over the smokers; in height, thirty-seven per cent.; in chest girth, forty-two per cent., and in lung capacity, eighty and thirty-six hundredths cubic inches.

Pacific Unitarian.

It is possible to go round the world and touch on British territory all the way—viz., from England to Halifax, N. S.; across Canada to Vancouver; across the Pacific to Hong Kong; thence to Singapore, Penang, Mauritius, Cape Town, St. Helena and England; or from Penang to Ceylon, Bombay, Aden, Perrin, Malta, Gibraltar and home.

"Give him a lift—don't kneel in prayer
Or moralize with his despair;
The man is down, and his greatest need,
Is ready help—not prayer or creed.
'Tis time when wounds are washed and healed,
And the inward motive be recalled—
But now, whate'er the spirit be,
Mere words are shallow mockery.
Pray, if you must, within your heart,
But give him a lift—give him a start—
And he shall wear a golden crown
Who gave him a lift when he was down."

Exchange.

To Earn Church Money.

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An especial arrangement has been made to carry passengers to the Endeavor convention in London in 1900, by which all can go, up to the limit of the capacity of the steamers. Payments of $4.00 per month, beginning now, will cvoer the passage money for the round trip, by time passengers are ready to sail. Steamers land at Southampton, England, where special train is in waiting conveying passengers to London in about an hour and thirty minutes. The handsomely illustrated tour-book containing all details of this excursion and other ocean voyages, including Paris Exposition, payable in monthly payments, sent free on application to the Excursion Department of the Postum Cereal Company, Limited, Battle Creek, Michigan.

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Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

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ORGANIZED IN CHICAGO, MAY, 1894.

OBJECT

TO unite, in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster, and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

—*From Articles of Incorporation.*

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All meetings not otherwise arranged for will be held on the Exposition grounds, most of them in the Auditorium Building. No definite arrangements have been made for afternoon sessions. The programmes may overflow. Arrangements will be made for Special Meetings and Conferences. One hour, or more, each afternoon will be given to an inquiry meeting in charge of the Secretary.

Much correspondence is still pending, and many speakers are planning to be at the Congress, not herein named, therefore the programme on following page is subject to such modification as circumstances may require.

The Headquarters of the Congress will be at the Tulane House, in direct street car communication with the grounds.

See page 638 for Special Rates of Transportation from Chicago. Those coming from other points will do well to correspond, beforehand, with the Secretary, or Dr. Isidore Lewinthal, 226 McLemore Street, Nashville, Tenn., Chairman of the Local Committee.

THE INVITATION

All churches, religious and ethical societies, conventions, associations and conferences sufficiently in sympathy with the above object, and interested in the following programme, are cordially invited to join the Congress, attend the Nashville meeting, participate in its deliberations and co-operate in so far as lies within their power, without disturbing the church or other relations which may now exist and have claims upon them. The programme indicates our purpose to make the Nashville meeting not only national, but international, not only non-denominational, but inter-denominational. We seek, for the time being, to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreements about duties. Ministers receiving this call are requested to present it to their congregations and bring it to the consideration of their official board. Secretaries of conventions, associations and other religious and ethical bodies are requested to do the same. The sum of ten dollars or more by any society entitles the society to representation, of a minimum of three delegates. Five dollars constitutes an individual an annual member; twenty-five dollars a life member. Further information given on application to

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PROGRAMME OF THE FOURTH ANNUAL MEETING OF

THE LIBERAL CONGRESS OF RELIGION

To be held in connection with the Tennessee Centennial Exposition

OCTOBER 19-24, 1897.

TUESDAY, OCTOBER 19.

2 P. M. Business Meeting of Members and Delegates of the Congress, in the Club Rooms of the Tulane House, the headquarters of the Congress.

8 P. M. Opening Sermon by Rev. Hiram W. Thomas, D.D., of Chicago, followed by Addresses of Welcome:

On behalf of the State of Tennessee, by His Excellency, Governor Robert Taylor.
On behalf of the Exposition, by Hermann Justi of the Local Committee.
On behalf of the South; ——————— ———————
Response for the Congress by the General Secretary, Jenkin Lloyd Jones.

WEDNESDAY, OCTOBER 20.

Religion at Work: Not the Creed, but the Deed, the Fruit Test.

10 A. M. "Are we Outgrowing the Need of a Church?" Rev. Anna Garlin Spencer, Providence, R. I. (Delegate of the Free Religious Association.)

"The Relation of Religious to Industrial Progress," Rev. W. D. Simonds, Madison, Wisconsin. (Delegate of the Wisconsin Conference of Unitarian and other Independent Societies.)

The topics to be further discussed by Edwin D. Mead, Editor *New England Magazine*, Boston, Caroline Bartlett Crane, Pastor People's Church, Kalamazoo, Mich., and others.

8 P. M. "The Demands of Religion upon the Churches of To-day," Rev. Washington Gladden, D.D., Pastor Congregational Church, Columbus, O.

"What Can the Churches Do Together; A Co-operation in the Interest of Holiness," Rev. J. H. Crooker, Pastor of the Unitarian Church, Troy, N. Y.

Leader of the discussion: W. L. Sheldon, Lecturer of the Ethical Society, St. Louis, Mo.

THURSDAY, OCTOBER 21.

10 A. M. "The Contribution of Science to Religion," or "The Message of Science," Rev. E. P. Powell, Clinton, N. Y., presiding.

"Science and Theism," Prof. E. A. Dolbear, Tufts College, Mass.

"The Inspirations of Science," Rev. Samuel M. Crothers, Cambridge, Mass., (Delegate of the Free Religious Association.)

8 P. M. Bible Meeting, Rev. Philip S. Moxom, D.D., Pastor First Congregational Church of Springfield, Mass., presiding.

"The Bible in the Light of Modern Thought," Rev. Emil G. Hirsch, Ph.D., Minister of the Sinai Congregation, Chicago.

"Biblical Criticism and Theological Belief," Prof. Nathaniel Schmidt, Cornell University, Ithaca, N. Y.

FRIDAY, OCTOBER 22.

The Church and Education.

10 A. M. "The Church and the Public Schools." Rev. R. A. White, Pastor of the Stewart Avenue Universalist Church, Chicago.

"The Church and the Press," ——————— ———————

"The Church and the Club," (by some representative of the National Organization of Women, name to be announced.)

"The University of the United States: The Nation's Opportunity," Hon. John W. Hoyt, Chairman of the Committee of One Hundred, Washington, D. C.

8 P. M. A Conference of Comparative Religions, Dr. Lewis G. Janes of the Cambridge School of Comparative Religions, presiding:

"Hinduism," Swami Sâradânanda.
"The Parsi Religion," Jehanghier D. Cola, Bombay.
"The Jain Religion," Virchand Ghandi, Bombay.
"Mohammedanism," Emin L. Nabokoff.
"Buddhism," Dr. Paul Carus, Chicago.
"Judaism," (name to be announced.)
"Christianity," Rev. John Faville, Pastor Congregational Church, Appleton, Wisconsin.

SATURDAY, OCTOBER 23.

10 A. M. "The Things that Remain," Rev. Benjamin Fay Mills, Boston, Mass.

"THE PARLIAMENT OF RELIGIONS: What It Did and What It Is Going to Do," C. C. Bonney, President of the Parliament, followed by a Fellowship Meeting of the sects. Short addresses from representatives of the various sects present.

3 P. M. Business Meeting of Delegates and Members. Election of Officers for the next year, Place of Meeting, Etc.

5-9 P. M. Reception to the Congress by the Ladies of Nashville in the Woman's Building on the Exposition Grounds.

SUNDAY, OCTOBER 24.

A Day of Preaching.

10 A. M. Preaching by the Visiting Clergy in as many of the Nashville Churches as will be open to them. Churches wishing supply will please communicate with the General Secretary.

3 P. M. Mass Meeting in the Tabernacle down town. Speaking by Dr. W. S. Crowe of New York City; Dr. E. L. Rexford, Columbus, O.; Rev. Benjamin Fay Mills, of Boston; Rev. R. A. White, Chicago; Rev. Caroline Bartlett Crane, Kalamazoo, and others.

8 P. M. - Speaking and Lecturing in the different churches as arrangements can be made.

RECENT REGRETS AND ENDORSEMENTS.

THE REV. THOMAS F. GAILOR, Memphis, *Associate Bishop of the Episcopal Church of Tennessee:*

"If this be a correct statement of the purpose of this Congress, I am debarred by my convictions from taking part in it, yet my profound respect for the sincerity and ability of you and your co-workers, and my grateful appreciation of the kindness of your invitation makes this letter a very unwelcome task."

REV. D. C. KELLEY, Columbus, Tenn., *Methodist Minister:*

"Our annual conference meets at Shelbyville, on the 20th, from which I cannot be absent. That good may possibly come from a rightly conducted meeting, such as you propose, is not to be doubted."

PROF. R. G. MOULTON, University of Chicago, writes from Cambridge, England:

"There is honor enough in the invitation you have given me to speak at the Nashville Congress, but the date is an impossibility to me. Had circumstances permitted, I would gladly have joined in your good work. As it is, I can only wish you God speed."

HENRY WATTERSON, of *The Courier Journal*, Louisville, Ky.:

"If it were anywhere within the bounds of the possible I should gladly accept the invitation you convey to to me . . . I wholly sympathize with the purpose of your meeting and it is with genuine regret that I am forced to deny myself the pleasure of being with you."

H. H. KOHLSAAT, of Chicago:

"It is simply impossible for me to take part in the exercises. I sincerely hope it will be a great success, and the *Times-Herald* and *Post* will be glad to do everything in their power to forward the work."

REV. J. H. KIRKLAND, *Chancellor Vanderbilt University*, Nashville, Tenn.:

"Let me assure you that I appreciate more highly than I can tell, the honor conferred on me, in asking me to deliver an address before the Congress, and I am sorry that circumstances are such as to preclude my acceptance of the invitation."

BISHOP JOHN H. VINCENT, M. E. Church, Chautauqua, N. Y.:

"It is impossible for me to go to Nashville at the time you indicate. I should be glad to look into the aims and methods of your society, to know what responsibility I should be able to assume in connection with it. On general principles I am in sympathy with everything that tends to clear definition through discussion, hearty co-operation and real charity."

PROF. JOHN S. BROOKS, Harvard College:

"I should most gladly do what you ask if I were not hopelessly tied up with lectures. I thank you for the invitation."

REV. JOHN L. SCUDDER, *Pastor of the Tabernacle*, Jersey City:

"I am exceedingly sorry to say that I cannot be present at the meeting of the Liberal Congress, although I approve of the object and sympathize with the spirit that would bring all of us closer together. I would like to come to talk institutional church. My heart is in it."

REV. EDWARD JUDSON, New York City:

"Accept heartiest thanks for kind invitation. I have warmest sympathy with the aims proposed, and sincerely regret the extreme pressure of engagements which imperatively prevent my acceptance."

REV. THOMAS DIXON, JR., New York City:

"I regret very much that my engagements prevent my acceptance. . . . I have looked longingly at your Congress meetings for the last two years, but I could not get to one of them. . . . My sympathies all lie in the direction of your work. You are at perfect liberty to make any use of my name that will help your cause."

REV. JOHN HENRY BARROWS, D. D., Chicago:

"Your invitation to come to Nashville, to speak of India, is attractive, but my engagements at that time will prevent my acceptance."

RABBI KRAUSKOPF, Philadelphia:

"I highly appreciate the honor conferred upon me by asking me to present a paper at the Nashville Congress, but try as I will, I fear I cannot break through the entanglements."

THESE ARE SAMPLE LETTERS of hundreds received from the good and eminent in the nation, who would gladly be with us were it not for the difficulties of time, distance, and pre-occupation. Among those sending regrets, couched in such kindly terms, that they become inspirations, are: Professor John Fiske, of Cambridge; Prof. N. S. Shaler, of Harvard University; President D. C. Gilman, of Johns Hopkins; President Schurman, of Cornell; President Andrews, of Brown; President Jordan, of Leland Stanford, Jr.; Professors Burr and Wilkinson, of Cornell; President Harper and Professors Henderson, Small, and Zeublin, of the Chicago University; Rev. Lyman Abbott, and Hamilton Mabie, of New York; Rev. Charles F. Dole, of Boston; and Dr. Momerie, of London, who is moving toward organizing a British section of the Congress, and many others.

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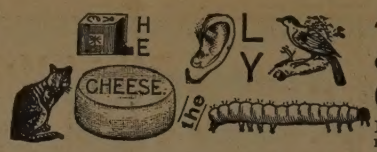

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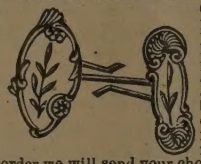

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TABLE OF CONTENTS.

1. DAWN.
2. WIDER EVOLUTION.
3. GROWTH OF HUMAN KIND.
4. A CYCLE OF ETERNITY.
5. ORIGIN OF RELIGIONS.
6. THE MAGIC OF NATURE.
7. ILLUSION.
8. REAL OCCULTISM.
9. RELIGION OF THE FUTURE.

The following are brief extracts from a few of the many newspaper reviews of the book:

"This a study in the fascinating theory of evolution. It is exceeding well written, and discusses in a pleasant way one of the great problems of the ages."—*New Orleans Picayune.*

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"This book is an effort to condense in pupular form some of the results thus obtained, as bearing upon what may be termed the wider evolution; in which is included the mental and psychic, as well as the strictly physical, development of the human race."—*Detroit Tribune.*

"He (the writer) defines occultism as simply the true study of nature, in which there is no supernaturalism, and which eventually leads man to the goal of wisdom and virtue."—*San Jose (Cal.) Herald.*

"Of the nine essays which form the chapters of this interesting work, the two, "Origin of Religions," and Religion of the Future," are most instructive and entertaining. With true and broad-minded eloquence the subject is amplified."—*Boston Globe.*

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